HUMAN EVENTS

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Confusion Abounding — Republicans: The sizzling political fat is now on the griddle — freely admitted in the press, as it was candidly reported for the first time two months ago by HUMAN EVENTS: Resignation of Eisenhower and early full assumption of power by Vice President Nixon is the only way to save the GOP, both for the elections of next fall and for the Presidential election of 1960 — so say an increasing number of party leaders.

The town is excitedly tossing this topic about, as GOP legislators and high party chiefs gather in the Capital after the Easter recess — many fresh from canvassing sentiment among voters.

The Wall Street Journal last week added fuel to the fire when it disclosed, April 16, that one high party leader had said: "I am inclined to believe our best chance may lie with the President's resignation. This would leave Nixon free to formulate party policy. He alone is articulate enough and sufficiently skilled politically to wield a new and vigorous Republicanism."

Actually, the fact is — as HUMAN EVENTS has frequently revealed — that conservative and middle-of-the-road GOP leaders say flatly that resignation of Ike and replacement by a full-powered Nixon is the only way to political salvation for their party.

However, some contrary news (possibly unknown to a number of GOP leaders) must be reported: a powerful Modern Republican coterie has been at work to outline a different course. HUMAN EVENTS *learns that a meeting of these "modern" elements at Palm Beach three weeks ago developed some interesting conclusions. The participants included, roughly speaking, the "old Commodore Hotel clique," which engineered the successful 1952 Eisenhower nomination by smearing Taft and wielding vast quantities of money and influence at the GOP convention.*

This group, still possessing extensive power, is composed of men whom Ike still trusts innocently, but who have decided that he must be discarded in preparation for another capture of power in 1960. They do not want Ike to resign now; they prefer that he step down (and will ease the way for that action) later, probably in September. Then, they calculate, it will be too late for Nixon, as acting President, to save the 1958 elections for the GOP. After GOP defeat in these elections, they believe, the ensuing discouragement will undermine Nixon's popularity and will enable them to prepare the ground for a more "liberal" candidate to oppose him for the nomination in 1960.

They think Nixon fundamentally belongs to the right wing. As acting President only, Nixon could be kept impotent by the old Palace Guard until 1960 — so run the fond hopes of the Palm Beach strategists. Such is "confusion abounding" in the Republican party. (For a forthright article, disclosing the reasons for such tensions within the GOP, see "A Republican Congressman Looks at His Party," a HUMAN EVENTS article for April 14, now selling thousands of reprints.)

Confusion Abounding — Democrats: Give-'em-hell Harry, who staged yet another performance in this Capital last week, was on the receiving end of some hell — and no complimentary hallelujahs — from Democratic leaders. This adverse reaction may alter considerably the ex-President's position in the party set up.

Truman launched his program for curing the recession with the same reckless regard for truth which undermined his prestige during his last term in office and helped force his retirement from the 1952 Presidential race. Trained seals in the Washington working press (although their New Deal prejudices prevent them from writing it) recoiled aghast at his deportment in this critical phase of the recession. Privately they expressed their disgust at one extravagance in particular.

This was Truman's denial that he had given an interview to Arthur Krock of *The New York Times* in February, 1950, discounting the seriousness of the recession of that year and saying (as reported by Krock) that three to five million unemployed was "supportable." GOP leaders recently dug up this quote and used it to offset Democratic charges that Ike is doing nothing for today's unemployed. (Present unemployment figures, as a percentage of the work force, approximate those of the Truman recession.) The GOP utterances rankled—and Harry shot from the hip.

Washington journalists reacted strongly — because they recall all too well how angry they themselves had been when Krock scooped them. When, immediately after Krock's 1950 interview, they displayed their resentment to Truman, he cockily told them he would grant or deny interviews just as he pleased. Last week the Capital working press, in so far as their political leanings let them, had their belated revenge.

But the principal error of the ex-President — and this goes for the Democratic leaders in general — was to misjudge the temper of the country. Harry hurled a rip-snorting, soak-the-rich program at Congress, just when the legislators were returning to the Capital, after visits with their constituents. The net impression of these members was that the people are *not* for broad cuts in taxes, not for massive spending programs.

Thus Truman retreated from the Washington spotlight pursued by hornets. His *gaffe* about the Krock episode re-echoed. Moreover, sour recollections of Truman's last term — his treatment of the hero, MacArthur, his airy dismissal of the Communist issue ("a red herring"), his insolent attempt to seize the steel industry — all these things rushed back into minds in the Capital.

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Truman's recently revived prestige as *the* party chief was damaged. Lacking any visible "strong man" for 1960, Democratic hopes dimmed noticeably in the past few days.

Labor Front: The stature of Senator John McClellan (D.-Ark.), high during the first phase of the Labor Rackets Committee hearings, has descended as a result of what went on recently when that body looked into Walter Reuther's union. Veterans of the Hill note that McClellan's stern probing of the Teamsters Union (Beck and Hoffa) seemed to become blunted when he faced Reuther and the UAW, the enemies of Hoffa. Much of this, of course, is attributed to his Counsel, Robert Kennedy, whose brother is obviously seeking the 1960 Democratic nomination — a faint hope indeed, unless he wins Reuther's blessing. (Senator Mundt, during the recent hearings, suggested that Reuther had a "mortgage" on the Democratic party.)

But discontent with McClellan is just as acute in the South as it is north of the Mason-Dixon line. Southern Democrats are mainly conservative and have no more liking for Reuther's political ideas than they have for efforts by his labor goons to organize Southern factories.

It is felt, among many Southern Democrats in Congress, that McClellan did no good to the "old coalition" of Northern GOP and Southern Democratic conservatives by his handling of the Reuther hearings.

They point out that McClellan gave no real support to the three conservative Republicans on the Committee — Curtis, Goldwater and Mundt — when they sought to question Reuther. (These three conservative Republicans had stood with the Southerners in much of the infighting over the "civil rights" bill last session.) Indeed, at one point the Chairman said he "washed his hands of the matter," when the Republicans were battling with the UAW chieftain. All of this has given birth to a new nickname for McClellan on Capitol Hill: "Pontius Pilate from Arkansas."

● A critical struggle looms in Ohio, where a referendum on a right-to-work measure is slated for the ballot next November. The enterprising Ohio State Chamber of Commerce is seeking to marshal voting strength for the bill. It is believed that many rank-and-file union members may mark the referendum ballot affirmatively if sufficient publicity is given to the right-to-work cause; it is recalled that the late Senator Robert A. Taft drew much of this rank-and-file support when he won his unprecedented victory for re-election in 1950, against the labor bosses' well-financed campaign to defeat him.

This year, the same kind of labor bosses are preparing to fight the right-to-work referendum to the last ditch. Reports to HUMAN EVENTS *from correspondents in the Buckeye State say that some of Reuther's UAW leaders there have openly threatened employers that if they support the passage of such a law, "they will suffer worse work stoppages than they have ever had before." The bosses similarly warned businessmen not to support right-to-work legislation in Indiana, and some of the employers ran for cover. After the law was passed, however, no such work stoppages occurred.*

Business Courage: The article, "Men To Match My Mountains: A Blueprint for Business Political Action," by James M. Brewbaker (see HUMAN EVENTS for April 7, 1958), urging more courage in political action by businessmen, has drawn letters of commendation by many workers in the political vineyard. For example, a long-time HUMAN EVENTS subscriber, Tanner H. Freeman — who runs Associated Employers, Inc., in San Antonio, Texas — writes concerning one of his struggles with timid business backers:

"In January, 1944, about a half-dozen of us in Texas started a move to capture the county Democratic conventions and the state convention so that we could name a 'dump Roosevelt' delegation to the national convention in Chicago that year. Our movement grew and we captured the state convention and named our delegation to the convention.

"Although we did not 'dump Roosevelt,' we did play an important role in stopping the Vice Presidential bid of Henry Wallace, in trading Harry Truman for 'the mad milkman from Iowa.' Whatever may be said about Harry, I think history will judge that he was infinitely better than would have been Wallace, in the ensuing world struggle with communism.

"That was a busy and expensive year for me and entailed much work, not to mention an out-of-pocket expense of about $4000. At first our movement was necessarily secretive, but as the existence of the movement became known I found that most of my Board of Directors had little enthusiasm for this activity. I was afraid to let them know that I was one of the movement's creators and leaders. One director, less timid than the rest, did reimburse me for most of my out-of-pocket expenses, including ten days at the Chicago convention. But he was afraid to let the full Board know he approved of my activities and was helping support them.

"When it was all over, however, all the directors showed great pride in the performance of our conservative delegation at Chicago. Yes, they liked the fruit — then!"

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President's Reorganization Plan: The President's plan to revamp the Pentagon in the interest of what he calls "unification of the services" draws the fire of Brigadier General Bonner Fellers, former aide to General MacArthur in the Pacific War, presently National Director of For America and a veteran advocate of service unification.

Fellers' stand draws special attention here because, although an artillery officer, he has — in the past decade — fought for predominance of the Air Force. His experiences in the Pacific War convinced him that air power was the decisive factor in the military equation, and he urged unification of the services, under the direction of the Air Force. During the interservice scrap of 1949-50, when the Navy attacked Air Force bomber appropriations (and service heads rolled), Fellers stoutly defended the Air Force.

Today, Fellers finds himself aligned with old Navy rivals and some Army critics of his own position on unification.

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In a statement to HUMAN EVENTS he said: "This is not unification, it is bureaucratization." Veterans of all three services see in the new plan, rather than a new idea of Ike himself, the brain child of the civilian bureaucrats (whose main interest is not efficiency, but spending) and of the political planners who subordinate sound military strategy to one-worldish schemes and global welfare programs.

Fellers stated: "Under the Ike reorganization plan, the Secretary of Defense could divert military funds to foreign economic or social-aid spending in one part of the world or the other." This, he added, would "bypass the intentions of Congress, and therefore the intentions of the people." (Fellers also served for four years as legislative liaison officer of the Republican National Committee with Congress.)

"This involves a grant of power to one man," he continued. "Too much power for one man to wield would be surrendered by Congress if this proposal should be adopted. It is not right and constitutional to take Congress right out of the picture, as would be done if this passes."

End of an Era? The realities of America's struggle against world communism, say education analysts, may have brought a rude end to the so-called "progressive era" in American education.

The progressivists, entrenched in the National Education Association and the teachers' colleges, have long been moving toward total power in America's elementary and secondary schools. Anyone combatting them — as in the famous Pasadena, California school controversy — was effectively branded as a "reactionary."

Only a few publications have opposed the advance of these "new" educationists. (HUMAN EVENTS, ever since its founding in 1944, has been in the forefront of those attempting to halt the tide of "life-adjustment.") Now, however, amid growing concern over the kind of instruction being given American youth, the anti-progressivist bandwagon is jammed to capacity. Innumerable professors, administrators and scientists have, in recent days, spoken out against progressivism.

● Among others lending their voices to the current anti-progressive chorus are *Life* magazine and *The Atlantic Monthly*. The *Atlantic's* issue for April, 1958, features an article entitled "What Strangles American Teaching," by Lydia Stout, which begins as follows: "The most stubborn obstruction to good schooling in the United States is the hierarchy which the educationists themselves have established." Under the progressivist-spawned certification requirements, the article points out, "not even Albert Einstein could legally have taught first-grade arithmetic."

● *Life* magazine's set-to with the "frontier thinkers" began in its issue of March 24, 1958, when it ran an article by novelist Sloan Wilson, former education editor of *The New York Herald Tribune* — a full-scale, well-reasoned blast at John Dewey and all his progeny. *Life* then discovered that there are severe penalties for crossing the educationist lobby.

The NEA struck back hard. The National Association of Secondary School Principals, an NEA subsidiary, got off a letter to approximately 20,000 school principals, recommending that they blackmail *Time* and *Life* with the threat of subscription cancellations.

"We know from experience with another magazine a few years ago," said the NEA letter, "that your most effective weapon will be to question the continuation of subscriptions to the Life *and* Time *publications in your school so long as they have an attitude and policy inimical to education."*

The magazine that NEA had previously attempted to coerce was *Collier's*, which in 1953-54 ran a series of articles by Howard Whitman, entitled, "The Struggle for Our Children's Minds," exposing the effects of progressivism. Whitman's series touched off an economic war by the NEA against the offending publication.

(Ironically recalled is one of NEA's pious pronouncements on "academic freedom," warning "against the intrusion of restricted truth and the efforts of self-appointed critics to control what children think and learn.")

● It is noted that the attitude expressed in the school principals' action is simply that of NEA bureaucrats, and not of the working school administrators throughout the country. Cited in this connection are the results of a recent Gallup poll, which disclosed that most of the Nation's high school principals agree with the position taken by *Life*, rather than with the "life-adjusting," soft-curriculum views favored within the NEA.

Gallup's survey of more than 1100 principals disclosed that they believe high schools today demand too little work of students; that there are too many easy courses; too much automatic promotion in an effort to "graduate everybody"; too little emphasis on reading and too much emphasis on extracurricular activities, particularly sports. Of those questioned, 79 per cent affirmed that the schools demanded too little from their students.

Also stressed was this finding by Gallup: "It is high time, in the opinion of many, that teachers be trained in liberal arts first and the proper way to teach second. As one principal put it: It's time to concentrate on the 'what' rather than the 'how.'" Desire for a change in current teacher-training methods was voiced by 72 per cent of those questioned by Gallup.

Foreign Aid: Foreign-aid lobbyist Eric Johnston continues to arouse the ire of conservative legislators. Latest episode involving Johnston centers on the pitch his "Committee for International Economic Growth" is making to businessmen. Accompanying the letter sent asking contributions for this foreign-aid lobby (one of the two Johnston has set up), is a slip stating: "Such contributions can be written off as ordinary business expense."

Inquiring legislators, however, have received information suggesting that Johnston has once more overreached himself. Internal Revenue Commissioner Russell Harrington wrote to Congressman H. R. Gross (R.-Iowa): "The

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service has not issued any ruling to the effect that contributions to the 'Committee for International Economic Growth' constitute ordinary and necessary business expenses for Federal income tax purposes."

Harrington pointed out that "taxpayers are free to place their own interpretation upon a particular type of contribution or payment, either with or without the benefit of counsel, but of course they do so at their own risk if it later develops upon audit that the Service disagrees with their interpretation."

● Noted with approval was the recent forthright statement of General Albert C. Wedemeyer concerning foreign aid. Wedemeyer's consultation with the House Un-American Activities Committee was released for publication last week. "I would not vote one penny to any country," Wedemeyer said, "unless I had evidence of their good faith and of their unswerving loyalty in the cooperative effort with us toward the attainment of common objectives . . . I am not suggesting that each one of these countries to whom we give military and economic aid should have exactly the same objectives, but I would insist that their objectives must be compatible with our own.

"In other words, if the British insist on trading with Red China and thus strengthening the Communists, who present a grave danger to United States interests, then I would discontinue military or economic aid to the British."

Segregation: Raising Northern eyebrows in recent days was news of the termination of a touch-and-go integration conflict in Louisiana. A Catholic mission near New Orleans had been closed, two years ago, because white parishioners objected to the assignment to their church of a Negro priest. Because of these objections, Archbishop Joseph F. Rummel closed the chapel, subsequently characterizing it as "a symbol of resistance to the authority of the church."

Recently, however, the chapel reopened — and Easter mass was said by a white priest.

Like the Little Rock story (see HUMAN EVENTS for March 31, 1958), say analysts of the integration problem, this episode should prove an eye-opening incident for those believing that segregation is upheld strongly in the South by only a few fanatics, and that the majority of Southerners would relinquish the practice under pressure from the North.

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Public Action: Washingtonians welcome the formation of a new group, Public Action, Inc. (245 Madison Ave., New York 21, New York), designed to mobilize conservative sentiment on important legislative issues. PA informs its members (1) "of bills and plans that are up before Congress, that will affect our form of Government," (2) "when, in its opinion, concerted action will be effective," (3) "where to direct messages, whether to the President, your Congressman, your Senator, or all three." Chairman of the new organization is Mrs. Seth Milliken; serving with her on the board of officers are Mrs. Harrison Baird, Mrs. Edmund Pavenstedt, Mrs. Amos Pinchot, and Miss Doris Fielding Reid, Treasurer.

Book Event: *The Admiral's Log*, by Admiral Ben Moreell, USN (Ret'd.). Introduction by E. Victor Milione. Published by the Intercollegiate Society of Individualists, 407 Lafayette Bldg., Philadelphia 6, Pa. 176 pp. Price: $2 clothbound; $1 paperback.

Admiral Ben Moreell, businessman (Chairman of the Board, Jones and Laughlin Steel Corporation) and active citizen (former Task Force chairman for the Hoover Commission), speaks in a clear and uncompromising voice on the crucial issues challenging contemporary America. Here, under one cover for the first time, is a collection of his most famous speeches on behalf of patriotism and economic freedom — a series of clear, closely reasoned answers to the collectivists.

In "Government and Moral Law," for example, Admiral Moreell points out the incompatibility of the welfare state with moral, or Natural Law. In "Of Bread and Circuses," he shows the grim parallel between ancient Rome's decline and our own. "To Communism . . . Via Majority Vote" takes the ten planks of *The Communist Manifesto*, and shows how most of these (Government ownership of land, the income tax, Government planning, *etc.*), have been incorporated into our political system.

In these and the six other speeches in this volume Admiral Moreell — as E. Victor Milione says in his introduction — "has rightly and excellently analyzed the ills of our age."

JESSIE SUMNER, Former Member of Congress (Illinois): "By reading HUMAN EVENTS one keeps in touch with the so-called 'American underground' in Washington — the generals, writers, Congressmen and Government officials who saw the danger long before Yalta and are still trying to save our republic."

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Article Section *Printed in Two Sections*

Communist-inspired propaganda campaigns, designed to aid the immoral purposes of the Soviet Union, have frequently used the rhetoric of religious pacifism; thus a number of controversies have found the Communists lined up on the same side with sincerely religious people. Yet communism has declared that Christianity, Judaism and all other faiths transcending this life are its foremost enemies. This article, taken from Chapter 23 of J. Edgar Hoover's best-selling new book, *Masters of Deceit,* shows how the Communist conspiracy reconciles its seemingly contradictory views of religion, and seeks to use them both for the destruction of Western society.

COMMUNISM: A FALSE RELIGION

By J. EDGAR HOOVER
Director, Federal Bureau of Investigation

SOMETHING utterly new has taken root in America during the past generation, a Communist mentality representing a systematic, purposive, and conscious attempt to destroy Western civilization and roll history back to the age of barbaric cruelty and despotism, all in the name of "progress." Evil is depicted as good, terror as justice, hate as love, and obedience to a foreign master as patriotism.

Numerically speaking, this mentality is limited to a few men and women, the disciplined corps of the Communist party, USA. However, Communist thought control, in all its various capacities, has spread the infection, in varying degrees, to most phases of American life.

This mentality, imported to our land for the purpose of eventually leading to a destruction of the American way of life, poses a crucial problem for every one of us. It can destroy our constitutional republic if it is permitted to corrupt our minds and control our acts.

In our tolerance for religious freedom, for separation of church and state, we sometimes lose sight of the historical fact: Western civilization has deep religious roots. Our schools, courts, legislative bodies, social agencies, philanthropic organizations as well as our churches are witnesses to the fundamental fact that life has a significance that we ourselves do not create.

It is part of our tradition and belief that each of us is obligated to give, when reality requires it, a reason for the faith that is in him. The presence of communism in the world and in our own country is a kind of stern reality which should make each of us explore our own faith as deeply as we can and then speak up for its relationship to our "American way."

The very essence of our faith in democracy and our fellow man is rooted in a belief in a Supreme Being. To my mind there are six aspects to our democratic faith:

1. A BELIEF in the dignity and worth of the individual, a belief which today is under assault by the Communist practice which regards the individual as a part of the "class," the "mass," and a pawn of the state;

2. *A belief in mutual responsibility, of our obligation to "feed the hungry, clothe the naked, and care for the less fortunate," which is affronted by Communist policies of calculated ruthlessness;*

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3. A belief that life has a meaning which transcends any manmade system, that is independent of any such system, and that outlasts any such system, a belief diametrically opposed by the materialistic dogma of communism;

4. *A belief in stewardship, a feeling that a great heritage is our sacred trust for the generations yet to come, a belief that stands today as the competitor to Communist loyalty to Marxism-Leninism;*

5. A belief that the moral values we adhere to, support, and strive toward are grounded on a reality more enduring and satisfying than any manmade system, which is opposed by the Communist claim that all morality is "class morality";

6. *A belief, which has matured to a firm conviction, that in the final analysis love is the greatest force on earth and is far more enduring than hatred; this forbids our accepting the Communist division of mankind that by arbitrary standards singles out those fit only for liquidation.*

It is only as we thus take stock of what we mean by saying that our culture has religious roots that we become ready to make an accurate appraisal of Communist ideology and tactics.

The most basic of all Communist comments about religion is the statement of Karl Marx that religion is "the opium of the people." This Marxian doctrine has been restated by William Z. Foster and applied to Communist action in these words: ". . . God will be banished from the laboratories as well as from the schools."

Inherited from fanatic minds abroad, this mentality poses today a crucial problem for every patriotic man and woman in America. If allowed to develop it will destroy our way of life.

Communists have always made it clear that communism is the mortal enemy of Christianity, Judaism, Mohammedanism, and any other religion that believes in a Supreme Being.

Don't think that "the Communists have changed their minds about religion," says Nikita Khrushchev. "We remain the atheists that we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate." As long as communism remains, the assault will continue.

To the Communist, Marxism-Leninism is the "perfect science." It accounts for everything; it has a plan for everything; it can be the source of everything a man needs. Therefore, said Lenin, "we shall always preach a scientific philosophy; we must fight against the inconsistencies of the 'Christians'. . . ."

No COMMUNIST can be permitted to set an abstract truth above an expedient lie, or to extend compassion to an enemy whom the party intends to smear or liquidate. The Communists dismiss our sentiments motivated by spiritual force as silly prattlings that reflect "bourgeois weakness." Therefore, they have their own morality, Communist morality, as stated by Lenin:

"We repudiate all morality that is taken outside of human, class concepts. . . We say that our morality is entirely subordinated to the interests of the class struggle. . . ."

That is why a Communist can commit murder, pillage, destruction and terror and feel proud; lie and feel no compunction; seek to destroy the American form of government and feel justified. Communism has turned the values of Western civilization upside down.

It would seem that Communists, in view of the above, would make clear, always and at every point, their opposition to religion. Often, however, tactics have made it necessary to play down or to conceal entirely the party's inten-

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tions, in line with Lenin's advice: ". . . but this does not mean that the religious question must be pushed into the foreground where it does not belong."

The Communists realize that the vast majority of non-Communists believe in God. Too bold an approach might antagonize them, doing the party more harm than good. In line with these tactics, the party is today engaged in a systematic program to infiltrate American religious groups.

"The Communist party," said the National Committee in 1954, "declares that it seeks no conflict with any church or any American's religious belief. On the contrary, we stretch out our hand in the fellowship of common struggle for our mutual goal of peace, democracy and security to all regardless of religious belief." Members are being told: "Join churches and become involved in church work."

The party's objectives inside religious groups are several:

1. To gain "respectability": ". . . a church is the best front we can have." Comrades, by associating in church circles, secure an "acceptable" status in the community, greater credence for their opinions, and the lulling of non-Communist suspicions.

2. To provide an opportunity for the subtle dissemination of Communist propaganda. Churches are convincing places in which to identify Communist programs with such genuine religious values as "peace," "brotherhood," "justice." One member bragged how in a church talk he had "plugged" for Marx. The Communists are careful, however, not to overdo it. One fellow was too ambitious. He was challenged by alert church members and relieved of his leadership duties.

3. To make contact with youth: through class discussions, recreational affairs, *etc.* The object is not necessarily to recruit (although in one church several young people did join) but to plant a seed of Marxist-Leninist thought.

4. To exploit the church in the party's day-to-day agitational program. In the 1930's and 1940's the approach was chiefly through "immediate economic and political" problems, with the party attempting to exploit the church's legitimate interest in better housing and the elimination of social injustices.

Today this tactic is overshadowed by the "peace" issue. Every possible deceptive device is being used to link the party's "peace" program with the church. One Communist party section issued instructions that every clergyman in the community be contacted to give a sermon on "peace." Encourage "party church members" to organize discussion groups, perhaps showing a "peace" film. If possible, circulate "peace" literature. If you can't get inside, stand outside. One organizer said: "We are to dress up like other people and stand outside churches in our neighborhoods and use the slogan, 'Peace on earth, good will toward men.'"

5. TO ENLARGE the area of party contacts. One party section advocated: join small churches (100 to 500 membership), so that one can more easily work himself into a position of leadership. Make as many personal contacts as possible. Learn where the church member works, what his hobbies are, *etc.* Someday he might be used. One party member, active in youth work, learned that the parents of several young people were working in an industrial plant. Securing this information was most important, he said.

6. To influence clergymen. A dedicated clergyman, being a man of God, is a mortal enemy of communism. But if he can, by conversion, influence, or trickery, be made to support the Communist program once or a few times or many times, the party gains. If, for

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example, a clergyman can be persuaded to serve as sponsor or officer of a Communist front, to issue a testimonial or to sign a clemency petition for a Communist "victim of persecution," his personal prestige lends weight to the cause.

Behind these deceptive tactics, however, can be seen the real nature of communism. For the member, religion is not a private affair. No tolerance is allowed. He cannot be a Marxist and adhere to a religion. The party is today desperately working to mold atheistic materialism as a weapon of revolution, a revolution which, if it is to succeed, must first sap religion's spiritual strength and then destroy it.

The party's attack can be traced through four stages:

1. Recruitment: keyed to the party's general approach toward non-Communists, the issue of religion is minimized. "Try to win recruits on the basis of wages and the class struggle rather than religion"; and "Go ahead and tell a fellow you believe in God to keep from getting into an argument." Likewise it is urged: "If we approach a churchgoer we do not hit him over the head and tell him his idea is crazy. We take a tactical approach. . . ."

2. Early indoctrination: keyed to patience if recruits continue to attend church after joining the party. They must be gradually "educated." If new members begin to ask questions, they are to be made to feel, not that their fellow Communists are trying to take away their belief, but that these Communists are "advanced thinkers," that they hold a "scientific" concept of the universe, and that religion is to them simply "old-fashioned."

3. Special indoctrination: keyed to the real job of teaching Marxist materialism are special indoctrination classes. "Our programme thus necessarily includes the propaganda of atheism," said Lenin, directing his words, of course, to party members.

4. *Final goal: the utter elimination of all religion (called "bourgeois remnants") from the heart, mind, and soul of man, and the total victory of atheistic communism. Religious attitudes keep cropping up, however, even in the trained member. One individual admitted that it had taken him a long time to give up his religion. "It was one of the hardest parts of my party development."*

HERE, THEN, is the fight the Communist leaders wage. We do not believe they can ever win it. So-called "religious survivals" represent something far deeper in man than the Communists can grant; some eternal reaching toward a creative source. But if the party does not realize the true nature and strength of these "survivals," it does realize that religion is its most potent foe.

To meet this challenge, no hesitant, indifferent, half-apologetic acts on our own part can suffice. Out of the deep roots of religion flows something warm and good, the affirmation of love and justice; here is the source of strength for our land if we are to remain free. It is ours to defend and to nourish.

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